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Essays, Expositions, &c.

THE PATRISTIC CHURCH, AND THE FIRST ESTABLISHMENT OF THE SACERDOTAL OFFICE.

BY W. S. BLACKSTONE, ESQ., WHIXLEY HALL, YORK.

We have in the two preceding numbers drawn the attention of our readers to the absence in the apostolic ages of any peculiar class of men in the church of Christ to which the ministering in holy things, or the public worship of God may be said to have belonged. If this state of things could not be expected to last, as churches increased and multiplied, and the peculiar gifts with which the first believers appear to have been specially endowed, were less abundantly poured out, we cannot attempt to revive such a universal brotherhood. But we may pause, and contemplate one peculiarity in that age, namely, the perfect purity and simplicity of their faith. There were no strifes and disputes respecting doctrinal points or sacramental graces, no diversities of creeds or catechisms. But from this primitive state of simplicity, we shall find the tendency in the later days of the Patristic church to speculative dogmas, and ecclesiastical prejudices; but with their doctrines we have nothing to do. It was not till the Fourth Century that any symbol or creed was adopted by the church, and that which bears the name of the great council at which it was framed, that of Nice in Bithynia, brings us to a period when all apostolic simplicity had succumbed to the fostering influence of worldly potentates, and the Emperor of Rome had summoned the first council, under his own authority, to bind the consciences of true believers to a set form of words, to which all future members of the church were bound to submit.

At that council, however, it appears that Pamphilus Eusebius, Bishop of Cæsarea Palestina, did submit to the Emperor a short and simple form of faith, which he presented with this preamble,—"The faith expounded by us; and as we have received from the bishops that were before us in our first catechising, and when we received baptism, as we have learned from the Holy Scriptures." Now this creed is as follows:—"We believe in one God, the Father Almighty, Maker of all things visible and invisible, and in one Lord Jesus Christ, the word of God, God of God, Light of Light, Life of Life, the only begotten Son, the first begotten of every creature, before all worlds, begotten of the Father, by whom all things were made, who for our salvation was incarnate, and conversed amongst men, and suffered, and arose again the third day, and ascended

unto the Father, and will come again to judge both the quick and the dead. And we believe in one Holy Ghost, and every one of these to exist; the Father truly a Father, the Son truly a Son, and the Holy Ghost truly a Holy Ghost."

Such a creed as this presents itself to our view as a simple declaration of faith in the triune Jehovah; limited to the three persons in the Godhead; free from all the subsequent additions which only tend to mystify the believer's faith. Its sole object was to contemplate the Word born in the flesh, and who suffered death for our salvation. All additions hereafter made to it belong properly to the Patristic era of the church, when philosophical, and other refinements introduced fresh doctrines foreign to its primitive simplicity, and so pregnant with jarring and contentious disputations, which are the unfortunate marks of the succeeding ages in the church.

But with these preliminary observations, we pursue our historic research into the various governing powers of the church, and more especially approach that time, when, after the church had been separated into lay and clerical members, a Sacerdotal class, formed out of mixed element—Jewish as well as Heathen, arose dominant for more than 1200 years, if not identical with the Apocalyptic period of 1260; until the light which burst forth at the glorious Reformation, achieved, at least in these our favoured lands, a mighty victory over darkness and superstition.

We cannot, however, pass by without remarking the significant words recently quoted from Bishop Eusebius at the council of Nice, because they lead us nearer the object we have in view; which is to show that, after the church had increased in such numbers, and to so wide an extent, it became necessary to have a class of men peculiarly set apart as *teachers*, who, though not of apostolic institution, emanated from that inherent power, self-existing in such a body as the church, able to make its own regulations, and to appoint its own peculiar officers. We are reminded, therefore, by Eusebius, that there was a very important office—that of teacher or catechiser—and such were appointed in order to present those, who had been properly instructed in the faith, at the baptismal waters; for it seems generally agreed amongst all writers of ecclesiastical history, that very little preparation was made in the earliest times for the proper reception of that rite; and, as Mosheim informs us, "All who professed firmly to believe that Jesus was the only Redeemer of the world, and who, in consequence of this profession, promised to live in a manner conformable to the purity of his holy religion, were immediately received among the disciples of Christ. This was all the preparation for baptism then required. But when Christianity had acquired more consistence, and churches rose to the true God and his eternal Son, almost in every nation this custom was changed for the wisest and most solid reasons. *Then* none were admitted to baptism but who had been previously instructed in the principal points of Christianity, and had given satisfactory proofs of pious dispositions and upright intentions. Hence arose the distinction between the *catechumens* who were in a state of probation, and under the instruction of persons appointed for that purpose, and *believers* who were consecrated by baptism, and thus initiated into all the mysteries of the Christian faith."

This passage will explain what Eusebius meant when he produced that creed, as used in catechising such as were to be received by baptism. Nor was this time of probation merely nominal; for we perceive from the records of the council of Elvira, that it was prolonged for the space of two years, and that none save those who were declared "Competentes," or in the last state of satisfactory probation, were admitted to the baptismal waters. So late even as the Fifth Century was this rule enforced; and we have a striking example furnished us of the famous Ambrose, who was elected by the voice of the people to the vacant office of Bishop at Milan, receiving that mark of popular favour, and elected to so high a position in the church whilst he was only a *catechumen*, and not as yet admitted by baptism to the fellowship of Christ's church.

This important office, therefore, of teacher or catechist was necessarily of

such a laborious nature, that it would seem natural that persons should be elected, distinguished not only by their gravity and wisdom, but likewise by their learning and judgment; and it is most likely that the elders or presbyters undertook this charge, leaving it to their president (in the early ages termed an angel, subsequently by the mere title of bishop) to superintend the ruling and governing powers in the community. The very fact of the appointment of Ambrose, who had not yet been baptised, to the office of bishop, indicated that he was selected on account of the peculiar gift which he was supposed to possess as a ruler in the church, for he could hardly have been deemed qualified as a "teacher," inasmuch as he had not yet passed that probationary term which entitled him to be initiated into what it had been the fashion to call "the mysteries of the Christian faith." This example again furnishes us with a very cogent argument, that as yet, (and we have reached the period of the fifth Century) there was no gradation in orders to the ministry; no spiritual office of deacon through which Ambrose had to pass before he reached the higher position either of presbyter or bishop; but he was, as it were, placed in the seat of the elders as their president, doubtless because he was considered fit to rule; though, according to Paul's advice to Timothy, one of the necessary qualifications for the office of bishop or presbyter was that "he should be apt to teach."

Some, indeed, have been inclined to think that the presbyters were divided into *teaching* as well as *ruling* elders; but Mosheim, one of the best authorities on such a point, will neither affirm nor deny this. At all events this seems to be plain, that the people selected their own rulers according to the peculiar faculties they displayed; and where any individual showed any marked pre-eminence fitting him for the office, he was selected at once to fill even the highest post of honour, without occupying the lowest steps in the ecclesiastical ladder. Hence we may infer that the three orders in the Patristic church, beginning with that of the lowest as deacon, and rising to the exalted eminence of bishop, through an intervening Sacerdotal ministration, is not of apostolic origin, and certainly was not the practice in the Patristic church until a very great lapse of time subsequent to the death of the last of the apostles.

But we must not consider that of Ambrose an exceptional case. In the year A.D. 361, we find the popular party at Cesarea, in Cappodocia, supported by the garrison of the place, insisted on having for their bishop, one of the civil magistrates—Eusebius—who had not yet been baptised; and the provincial bishops, who were opposed to the choice, and had another candidate in view, allowed themselves to be forced to ordain him. Such a case would clearly indicate that in the office of bishop, more of a governing mind was deemed requisite than a spiritual nature, and the popular voice fell upon one of the civil magistrates in the city. Nor can this be much wondered at, since one of the chief points the bishops had to attend to was the hearing and determining causes of dispute among the brethren; since to carry their suits before heathen tribunals was against apostolic injunction. "Dare any one of you, saith Paul, having a matter against another, go to law before the unjust, and not before the saints? * * * But brother goeth to law with brother, and that before the unbelievers." Now we learn from Josephus that the Romans (who were now masters of Corinth, to which this exhortation was given) permitted the Jews in foreign lands to decide private affairs, where nothing capital was in question, amongst themselves. We may, therefore, conjecture that the Christians were allowed a similar privilege. The bishop, of necessity, being the chief ruling power in the assembly, it was reasonable that the public should select for their authority one capable of dealing with questions of law; and therefore Paul, who had perceived such want of regulation in the Corinthian church, and had just reason to complain of their elders not keeping decency and order in the public assemblies of the church, finds fault most severely with them for "setting them to judge who are least esteemed in the church;" men in whose judgment and integrity they had little confidence. What decency and order could be expected in that body which selected as its rulers "those least esteemed in the

church?" "But, adds the apostle, "I speak this to your shame. Is it so that there is not a wise man among you? No, not one that shall be able to judge between his brethren?" Now any of the brethren who had been Jews, were probably aware how little it will do to trust any of the peculiar order of priests with judicial authority in the congregation. They will remember how grievously the sons of Eli, termed in the book of Samuel "the sons of Belial," despoiled the people; and when the Israelites demanded a king to be set over them, the complaint was that the sons of Samuel "walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgement." Any one, therefore, specially set apart for spiritual worship was naturally looked upon with suspicion, and we can easily, therefore, discern the motive which possessed a particular church, when the chief office of bishop was vacant, in not caring whether he had finished the proper course of probation necessary before being admitted to the church by baptism, and initiated into Divine mysteries, provided that otherwise he possessed those qualities which fitted him to be ruler in their assembly; and, moreover, one specially qualified "to be able to judge between his brethren."

This will lead us to the consideration of the main question, how it was that a Sacerdotal authority became admitted into the primitive apostolic church; wherein such an office appears to have been quite inadmissible. But our limits will not allow us to enter upon the investigation at the present moment. As long as the church recognised the just authority of the laity in its counsels, and the appointment of its rulers, such a change was impossible. Our next number will enter more fully into so momentous a subject, whereby we still see the democratic element of the church continually undermined, till an autocratic power was set up in its stead, and the liberties of the believing brethren were subjugated by an artful and designing class of men, who, not content with spiritual matters, aimed at universal power in temporal matters likewise, over all baptised Christians.

SALVATION OF THE LORD.*

BY REV. H. WATTS.

"Salvation is of the Lord."—Jonah ii. 9.

God sometimes sends his people to strange schools to learn theology. At the commencement of their career he generally sends them to a certain school in which Moses acts as tutor; and they find the course of instruction that he gives to be very painful to flesh and blood. Of all schoolmasters perhaps Moses is the most harsh. He holds in his hand a law which he requests all his pupils to obey, and threatens them with everlasting destruction if they break it only in one particular. His law they find they cannot keep; his rules they cannot help transgressing; so fearful of being crushed or consumed at Sinai's Mount, like Christian of old, they flee for their lives and seek another master. After they have undergone this fiery ordeal the Lord sends them to another school, the school of which Christ is the president. And what a glorious change they find this to be. Now they are no longer terrified with thunders, lightnings, and curses; now they are not set to perform impossible tasks under pain of destruction; but as poor, weary, heavy laden sinners, they sit at the feet of Him who was meek and lowly in heart, and they find rest unto their souls. Sinner, if you are tired of Moses go to Christ, he is ready to receive all who feel themselves helpless and weary. Another school into which they are brought is the school of affliction, and over this school the Holy Ghost presides. Without doubt all of us who know the Lord have been brought here, and we have found it to be a very trying and humbling school to be brought into. But

* Substance of a sermon delivered on Lord's Day evening, September 29th, 1867, in the Baptist Chapel, Stanningley, Leeds.

it is a school that we value for all that. We have learnt lessons in it that we could never have learnt elsewhere, and these lessons have proved to us of the greatest utility. Where should we have been had it not been for them? A certain minister lay on a sick bed. For six weeks he lay there and it seemed as if he was drawing near to the gates of death. But through the sparing mercy of the Lord he began to get better, and then one of his friends said, "Sir, though God seems to be bringing you up from the gates of death, yet it will be a long time before you will sufficiently retrieve your strength, and regain vigour enough of mind to preach as usual." But the minister at once replied, "You are mistaken my good friend, for this six weeks illness has taught me more divinity than all my past studies, and all my ten years ministry put together." We have found, like this good minister, affliction sanctified by the Holy Spirit, to be one of the best schools in the world in which to be taught divinity: and had it not been for its painful but instructive lessons, we should have wandered far into the bye-paths of sin, error, and folly. But perhaps the strangest school into which God ever sent any one of his children, was the school to which he sent Jonah. It was not an earthly school: it was not one set up on dry land; but it was one founded in the depths of the sea. His school was the belly of a great fish, prepared expressly for the purpose, and in that strange school, with the "floods compassing him about even to the soul;" and "the weeds wrapped about his head" for three days and three nights, he received instruction, and learned truths that in other schools had never been sufficiently impressed upon his mind. What those truths were this chapter records, but the summary of them you have in the words of the text—Salvation is of the Lord. All his learning was summed up in this, and he learnt nothing that contradicted it. He felt it, too, in a way he had never felt it before; and he came out of the belly of the monster of the deep to proclaim this truth to all ages—"Salvation is of the Lord."

The word salvation is a relative word, but it always implies deliverance from danger or evil of some kind. As used in God's holy word, it may refer to temporal deliverance, spiritual deliverance, or eternal deliverance. Here it doubtless refers to all these deliverances, for the word, as used in the original, is to be taken in the most extensive sense; and I have no doubt that when Jonah gave utterance to this phrase, he alluded not only to his miraculous deliverance from his living grave in the mighty waters; but he had also in view salvation spiritual and eternal. It is my intention, however, not to speak about salvation temporal, but rather of salvation spiritual and eternal, and to try to show clearly that in this sense "Salvation is of the Lord." First, I shall try to *prove the doctrine;* secondly, *show it to be the saint's boast;* and thirdly, *exhibit it as the sinner's only hope.*

1.—Prove the Doctrine. Now how am I to prove it? I answer from God's word. This, as I have often told you, is our only standard. We place it before all creeds, councils, human authorities, and Common Prayer Books. In proving doctrine we must have a "Thus saith the Lord," or our proofs will be found worthless. If God's word said that salvation was of the creature, we should believe it. If it said that salvation was partly of the creature and partly of the Creator, we should be bound to believe it. But the uniform testimony of the word of God is to the contrary, it testifies in the clearest and most emphatic terms that salvation is of the Lord alone. I will not weary you by repeating a long string of passages by way of proof, for the doctrine is scattered up and down every page of God's word. In Isaiah God speaks of himself as being the only Saviour—"I, even I, am the Lord; and beside me there is no Saviour." And of Christ we read, "Neither is there salvation in any other; for their is none other name under heaven given among men whereby we must be saved." Everywhere the Scripture gives the glory of salvation to the Lord.

In the first Epistle to the Thessalonians salvation is traced to God's *appointment.* "For God hath not appointed us to wrath, but to obtain salvation by our

Lord Jesus Christ." In the mind of God it was first *conceived*; and that too, long before the foundations of the world were laid. By the Lord it was *planned*; every branch of it being laid out in all its wondrous details according to his infinite wisdom and skill. And by the Lord it was *ordained*; so that what he thus conceived and planned was according to his eternal decrees destined to be carried out without the possibility of the slightest failure. To God's appointment then we must trace salvation. We must go back to the far distant ages of eternity to see its source. It sprang from God's loving heart and from that heart alone. He foresaw man's ruin; he saw him lost and undone; he knew that he could not rescue himself; so in his love and pity he determined to come to his rescue. "I will," saith he, "appoint for him a salvation that is necessary; I will take care that its provisions shall be secure, and that its purposes shall not fail; all that infinite wisdom can devise, all that omnipotent power can perform, shall be brought to bear in carrying out the work. My council shall stand, and I will do all my pleasure. To God's appointment we must trace salvation.

In the second Epistle to Timothy the *execution* of salvation is ascribed to the Lord. We read, "Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began." Before the world began Christ undertook to become the substitute of his people. He agreed then to stand in their room and stead. They were ruined and he would save them; they had broken the law, and he would fulfil it for them; they were foul, and he would open up for them a cleansing fountain. All that was necessary to be done to satisfy the claims of justice, and glorify God, he would perform; yea, he would "finish the work that was given him to do." How he did it we know. In the fulness of time he left the throne of glory; down to the sin cursed earth on the wings of love he flew. Here he hungered, thirsted, groaned, wept and bled and died; here he fulfilled the law and wrought out a righteousness for our everlasting justification; here he met hell's hosts and conquered them; here he gained for all believers freedom from the curse of sin, salvation from hell, peace with God, and a right to enter after death the portals of everlasting glory. To this salvation, wrought out by Christ, they are called by the Holy Ghost with an holy calling. He brings them to feel their need of it, and then applies it in its preciousness to their hearts. Thus the execution of salvation out of and in the sinner is according to God's purpose and grace, and not according to human works, and the glory of it must be given to the Lord. "His right hand and his holy arm hath gotten him the victory."

In the book of Revelation the *completion* of salvation is ascribed to the Lord. There the redeemed are represented as singing with a loud voice, "Salvation to our God which sitteth upon the throne and unto the Lamb." The time will come when all the redeemed shall meet on high. Before the throne all nations, kindreds, peoples, tribes, and tongues shall gather. There they shall stand robed in white and crowned with immortality. No man shall be able to number them so great will be the host. Then they shall lift up their voices and sing, and their voices shall be as the thundering of mighty waters; and as they sing they shall have but one song, no jarring note shall be heard in it, and that song shall be "Salvation to our God which sitteth upon the throne and unto the Lamb." Sinner, can you sing that song here below? Is it part of your creed. Thank God I can sing it. Thank God there are many here that can sing it; and because we can sing it here we know we shall sing it in heaven. The glory of the completion of salvation must be given here, and hereafter to the Lord.

2.—Having thus proved the doctrine, I pass on to notice now that IT IS THE SAINT'S BOAST. And here, I observe, it is not the boast of any but the saint. Certainly it is not the boast of the *wicked*. They despise salvation and neglect it. There is no music in the word to them. Neither is it the boast of the merely *moral*. Their salvation, they think, depends upon their self-righteous-

ness; and a salvation that is all of grace they will have nothing to do with. Nor will it be the boast of the mere *professor*. He may talk loudly about it with his tongue, but his life will show that his real boast is in hypocrisy and covetousness. But the saint doth boast of it from his heart. It is a principle that is cherished within. Like a precious jewel he keeps it well enclosed and carefully guarded. On his heart, written in characters that cannot be erased, are inscribed the words "Salvation is of the Lord."

This doctrine is the saint's boast because he has been taught its *value*. You will boast of nothing if you are wise, until you see something in it worth boasting of. Put an old parchment, written all over, into a man's hand, and tell him you will make him a present of it. "Pooh," saith he, "I want no old parchment, put it in the fire, or throw it away." But you request him to look at it again. "I see," saith he, "it is an old will, no doubt, of some use to somebody in days gone by; but what have I to do with it—take it away." Again you beseech him to look closely into it, and as he reads his countenance changes; frowns give way to smiles, and he shouts in ecstacy "What is the matter?" "Why this change?" He has discovered in reading the will that his name is mentioned—that it secures to him large property—and that he has only to take it to his solicitor to make his claim good. He sees something in it now worth boasting of. It is so with the Christian and salvation. Once he despised it, and the will that recorded it; but now the Lord has enabled him to read his title clear to mansions in the skies, and therefore he values it, and makes it his boast. He who once despised salvation now sings—

"Salvation, O the joyful sound,
'Tis music to my ear;
Fain would I sound it out so loud,
That earth and heaven might hear."

It is the saint's boast also because he has been brought to *feel the want of it*. We may perceive things to be valuable and yet not want them. A large house may be valuable, yet we may not want to live in it; an estate may be valuable, yet we may not want to purchase it. Now the Christian has not only been brought to see the value of salvation; but he has been brought by the Holy Ghost to feel his want of it; to hunger and thirst for it; to pant for it as the thirsty hart pants for the waterbrooks; to cry unto God mightily for it, and to feel that he would give up all things to have it in possession. Do you, my fellow sinner, thus want salvation? It is one thing really to *want* it, and another thing to *wish* for it. Many wish for it who will never get it. Their wishes are mere idle desires, and they never lead them to earnest seeking or godly action. We must want salvation, and seek for it in earnest before we shall boast of it.

The saint boasts of salvation because he has been brought to *enjoy* it. A man may value a thing, and want it, but until he can enjoy it as his own, he will not boast largely about it. Now the Christian enjoys salvation as his own. True, he may not always realise his interest in it—doubts and fears may take possession of his mind—clouds and darkness may surround him; but there are times in his experience when he can leap over every mountainous difficulty, and say without the shadow of a doubt, that the Lord is his strength and song, and that he also has become his salvation. Oh! how sweet it is to enjoy this confidence, to rise above every fear and sing—

"Praise the Mount—I'm fixed upon it,
Mount of God's unchanging love."

This *is* enjoyment, and enjoyment that the world knows nothing of. Tell me not of the joys of the worldling; compared with the joys of religion I trample them all beneath my feet. Five minutes communion with God is worth more by far than all the joys that a worldling can boast of. Seek earnestly, Christian, to enjoy salvation as thy own—be assured that Christ is thine—realise thy interest in the covenant ordered in all thing and sure: then

thy mouth shall be filled with laughter and thy tongue with singing, and thou shalt boast aloud to others saying—"The Lord hath done great things for me, whereof I am glad."

Then he boasts of it because he feels that he *did not deserve it*. If we enjoy salvation we shall be sure to have in connection with it the feeling of undeservedness. Here is a man who has fallen into debt, and he is cast into prison because he cannot pay his creditor. What is to be done? The creditor looks into the man's case and finds out that he has been brought into his unfortunate position through pecuniary misfortunes over which he had no control. He takes pity on him and sets him free. Would you not praise that creditor for his noble and generous act? But suppose the case was different. Suppose that the creditor on looking into the man's case found out that the man had been his deadly enemy—that he had run wilfully into debt, and violated every honourable compact; and that he had also done his utmost to add insult to wrong, trying with all his power to traduce the character of his benefactor; and that after all this, when the man lay at his mercy, he should stretch out the hand of forgiveness, cancel the debt, and set the man free. Would not that act cause the world to ring with the praises of one whose generosity was so boundless? Yet this is the case of the Christian. When he was left hopelessly in debt—when he owed ten thousand talents, and had not a fraction wherewith to pay—when he was an enemy to God and righteousness, and spat out his venom against the Most High, even then God loved him, even then God sent his Son to save him, even then God sent his Spirit to bring him to the Saviour's feet; for "God commendeth his love toward us in that, while we were yet sinners Christ died for us." We deserved hell and God brought us heaven, and therefore we will boast of unmerited mercy throughout the countless ages of eternity.

And, not to mention other reasons, he boasts of it because *gratitude* impels him to do it. Shall God have been his salvation, and his tongue be still? Why, if he did not thus shout out Hosanna, the very stones would cry out. To boast of this salvation with his tongue, to boast of it in a consecrated life, to boast of it in a willing and triumphant death, to boast of it in the better life to come—this must be his employ. This is the only way in which he can show how he loves that God who so loved him. 'Twas God that turned his feet from the path of destruction; 'twas God that gave him the first living desire after his soul's salvation; 'twas God that gave him the first gleam of hope to enlighten his darkness; 'twas God that gave him faith at last to throw his arms around a crucified Redeemer, and that same God, who thus began the work of grace within, is the God who has continued it even to this day, and has promised never to cease it until the work of grace is swallowed up in the work of glory when the soul is to be "for ever with the Lord." How can he then refrain from praising God? While there is a spark of the fire of gratitude within, the thing is impossible. Now and evermore he must boast "Salvation is of the Lord."

3.—A few words on the third division, and I have done. This doctrine is the SINNER'S HOPE. Some do not see this, they tell us rather that this doctrine discourages sinners. But this is a mistake. I know of no doctrine that is more encouraging to sinners than the doctrine that "Salvation is of the Lord." The fact is, if salvation was not of the Lord no sinner on the face of the globe could have any hope of being saved at all. For no sinner *can*, of himself, work out his own salvation, nor if he could, is he *willing*, for Christ said to the Jews "No man can come unto me except the Father which hath sent me draw him." And "ye will not come unto me that ye might have life." With blind eyes, a hard heart, affections that are carnal, a judgment that leads astray, and a will that is for sin, self, the world, and even hell, there is no hope of a sinner being saved apart from divine grace. Beside this, what can he do to put away his sin, to satisfy the claims of justice and make himself meet for heaven? He cannot meet all these claims; but what he cannot do the Lord

can. In his helplessness and ruin he is bidden to hope. In his ears these joyous passages ring—"This man receiveth sinners and eateth with them." "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." Do not these passages reach him? O sinner, lift up thy drooping head. Behold the salvation that comes down to thee. As a sinner receive it, for thou art welcome to it, just as thou art, without money and without price. There is no hope for thee in any other quarter. The old Divines used to give us a curious parable. They told us of a certain man who fell asleep and had a strange dream. He dreamt that he was in a large field, and that as he stood there the heavens grew dark, the thunder clapped over his head, the earth was ever and anon lighted up with flashes of fire, the water poured from the skies, the winds howled, and the hurricane caused the huge trees of the forests to shake and to be torn up by the roots. The man was alarmed and looked around him for shelter. What could he do? After a time he spied some houses in the distance and he hasted towards them. He knocked at the door of one. "Who art thou?" asked the master within. "I am such a one," said he. "And I," said the master, "am called *Justice*—I can give thee no comfortable shelter, so be off with thee, thou sinner." Then he went and knocked at the door of the second house. "Who art thou?" said a voice within. Again he told his name, but the owner said his name was *Truth*, and he would have no man that loved error in his house, and told him he could get no entertainment there. Then he went to the third house, but he was told that *Peace* dwelt there, and that as he had been at war with God he could not be let in. In despair, nearly, he knocked at the door of the fourth house. "Who art thou?" "I am such a one humbly suing for shelter." "Come in, come in," said a voice, "my name is *Mercy*; I am waiting to shelter such as thee." And forthwith the door was flung wide open—the man bounded in with delight—and in the house of mercy he found refreshment and rest for mind and body. This parable reveals to thee, sinner, the way of salvation. From justice, truth, and peace, thou can'st hope for no shelter. Strict justice condemns thee; truth disowns thee; and peace will not welcome thee as a guest. But come just as thou art to Christ, believe on him, give to him thy body and soul; cast thyself into the arms of mercy, and then thou shalt be saved. But if thou wilt not do this, if thou disdainest to accept of free and unmerited mercy, there is no hope left for thee. Thy blood will be upon thine own head, for thou has rejected the salvation of the Lord. May the Lord save thee for his name's sake.

Obituary.

MRS MARY NICHOLSON.

BY T. W. MEDHURST, GLASGOW, AUTHOR OF "RAYS OF LIGHT IN THE DARK VALLEY," "IT'S NOT IN THE BOOK," ETC. ETC.

In her early years, Mrs. Mary Nicholson, was a diligent scholar in a Sabbath school, and by her exemplary conduct won the confidence of her teacher. The seed of divine truth which was there sown in her young heart was not lost, but in after years brought forth fruit to the praise of God's sovereign grace. The passage of Scripture, "But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you" (Matt. vi. 33), very early made a deep and lasting impression on her mind, and led her to see that by nature and by practice she was a lost sinner in God's sight, and that she needed the righteousness of the Lord Jesus Christ for her justification. This text remained with her through the whole of her after life, and seemed, more or less, to influence all her actions.

About the year 1849, our friend became acquainted with a Christian young woman, who was a member of

a Baptist church. By her instrumentality she was led to attend the Baptist Chapel, Blackfriars Street, Glasgow, of which Mr. Taylor, who afterwards went to Australia, was then the minister. She attended the ministrations of Mr. Taylor for about twelve months before she found peace through the blood of Jesus. During the whole of this time she was anxious about her salvation, but could not see clearly her interest in the finished work of Christ. One Sabbath-day, however, Mr. Taylor exchanged pulpits with Mr. McLean, then of St. Andrews, and under a discourse which he delivered from the words "*I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture*" (John x. 9), her soul was set at liberty. She saw Jesus as the *only door* of hope for guilty sinners, and by the Holy Spirit she was enabled to "enter in." She now knew that it was not enough to *hear* about the door, and to *wish* to enter in at the door; but that she must by faith "*enter in*," and trust in the Lord Jesus Christ as her Saviour. Now, by the grace of God, she was enabled to see clearly the complete plan of salvation wrought out by Christ alone, and applied by the Holy Spirit. Simple trust in the finished work of Jesus brought sweet peace to her anxious soul. And that peace, through all the vicissitudes and heavy trials of her after life, was graciously continued to her till the hour of her death. She never afterwards seemed to be troubled with a doubt concerning her interest in Christ as her Saviour, but used often to express herself in the language of Paul, saying, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day" (2 Tim. i. 12).

Have you, reader, yet fled to Jesus for salvation? Until you trust in Jesus, you are under condemnation; but if you trust in Jesus, you shall be delivered from condemnation, and be saved from *sin*—from sin's *power*, and from sin's *penalty*. "Trust in the Lord Jesus Christ, and thou shalt be saved;" and being saved, thou shalt know whom thou hast believed, and shalt have the blessed assurance that He to whom thou hast committed thy soul is able to keep it securely against all danger, unto the great day of judgment. Dear reader, what art thou doing with thy soul? Remember, it is immortal; it must live for ever either in happiness or in misery. May the Holy Spirit enable thee to give thy soul to Jesus.

Mrs. Nicholson, as soon as she had found Christ to be her Saviour, was anxious to shew her love to him by keeping his commandments. She at once arose, and was immersed on a profession of her faith in Jesus, and united herself to the fellowship of Blackfriars Street Baptist Church. She now began to work for Jesus who had done so much for her. She became a zealous Tract distributor and Sabbath school teacher, labouring chiefly among the most neglected and depraved children in one of the worst districts of the city of Glasgow. May all Christians be led to imitate her example. Let none be ashamed *to confess Christ in the ordinance of baptism.*

> "His institutions let them prize,
> Take up their cross—the shame despise,
> Dare to defend His noble cause,
> And yield obedience to His laws.

Let no Christian be content unless he is *working for Jesus.* We are *saved* without any works done by us, but *being saved*, it becomes us to work while it is called to-day, knowing that the night cometh wherein no man can work; and it is by its fruits that salvation is proved to be a reality.

On the 5th of April, 1854, our dear sister joined North Frederick Street Baptist church, then worshipping at the Trades' Hall, Glassford Street, under the pastoral care of Mr. John Williams. From that time, till she was laid by with the illness that carried her away, she took an active interest in all that concerned the church, and did all that lay in her power to promote its welfare. She was ever a firm and faithful friend, and was careful to maintain a course of conduct becoming the gospel of Christ. She was always meek and gentle in her deportment, yet never

afraid to rebuke sin, no matter where or in whom she observed it.

During the whole of her illness she was calm and hopeful, and with much joy anticipated the final rest of the saints. She often spoke tranquilly of her desire to depart and to be with Christ. Her pastor asked her on one occasion, whether she had any doubts as to her eternal safety. She quickly answered, with a bright smile on her face, "No, none, none, I am firmly fixed upon the Rock of Ages."

"Once in Christ, in Christ for ever,
Nothing from His love can sever."

At another time she requested that he would after her death, preach her funeral sermon from John x. 9. That passage was the text of the sermon which God had owned to her soul's salvation; "and" she added, "who can tell? The Lord may bless the sermon to the salvation of others." Thus she manifested to the last her desire that sinners might be brought to Jesus.

Our dear sister was called upon to endure much tribulation. *Five* of her beloved children were taken from her by the hand of her God, to dwell with him. *Three* of her brothers, and *two* of her sisters, after a long and painful illness, were also taken away. Her own sufferings were very sharp. But through all she never murmured, but with patience waited the will of her heavenly Father. She anticipated with much satisfaction and joy, the prospect of meeting with her loved ones gone before, around the throne of God in glory. Her only anxiety as she lay on her death-bed was, lest her youngest sister should be "*shut out*" of the "kingdom of God." Many were the prayers which she presented to the throne of grace on her behalf.

On Sabbath morning, July 21st, she was awakened from a short sleep by a severe fit of coughing; when it was over she said,

"How sweet the name of Jesus sounds
In a believer's ear!
It soothes his sorrows, heals his wounds,
And drives away his fear."

The only two books that she read during her illness were the Bible, and the Memoirs of Rev. Robert Murray McCheyne. These she much enjoyed.

Sunday the 28th of July, was the last Sabbath she spent on earth. She was very weak, and suffered much from oppression on the chest. Being roused out of a disturbed sleep, she said with emphasis, and with evident satisfaction,

"A few short years of evil past,
We reach the happy shore
Where death-divided friends at last
Shall meet to part no more."

She was very restless all Wednesday night, the 31st of July. In the morning she felt that she was rapidly nearing the land of the blest. About eleven o'clock, she requested those that were near her to come nearer still, "*and see*," she said, "*how a Christian can die*." A friend said, "The time may not have come yet; you may rally and live a little longer." She quickly replied, "No, do not say so; do not ask me back again." She then began to sink rapidly. She spoke but few more words, and they were spoken with much difficulty, but they declared her firm and unshaken trust in the Lord Jesus to the last. On being asked if she had any doubts regarding her state, she said distinctly "No." In a few minutes afterwards she said, "LORD, RECEIVE ME," and thus she departed to be with Jesus which is far better. Our friend was thirty-seven years of age. "The memory of the just is blessed" (Prov. x. 7).

Will my reader, when stretched on a dying bed, have the same calm confidence which this dear friend possessed? You can only have this as you are found trusting on the Lord Jesus Christ. "Jesus only" can give us peace in living, comfort in dying, and boldness at the judgment bar. Without an interest in the atoning blood of the Lord Jesus, none can have hope, joy, or satisfaction. All who live without Christ and without God in the world, must die without hope, and be damned without mercy. Awful condition, dreadful state, horrible anticipation. Can any reflect on this gloomy prospect without terror? The way of salvation is plainly revealed in the Word of God. "Believe on the Lord Jesus Christ, and thou shalt be

saved, and thy house" (Acts xvi. 31). "He that believeth and is baptised shall be saved; but he that believeth not shall be damned" (Mark xvi. 16). To "believe on the Lord Jesus Christ," is, as a lost, ruined, undone sinner, to believe the record which God has given of his Son, and to trust in Jesus for salvation. He who thus trusts in Jesus "shall be saved." It is at once the duty and privilege of the sinner thus believing on Jesus, to be baptised, that is, to be *immersed* on a profession of his faith, and in obedience to the command of his Saviour, who has said, "If ye love me, keep my commandments" (John xiv. 15); and again, "Ye are my friends, if ye do WHATSOEVER I command you" (John xv. 14).

"Oh! leave the worthless things you seek,
They perish in a day;
Serve now the true and living God,—
From idols turn away."

Correspondence.

"DUTY FAITH."

To the Editors of the Primitive Church Magazine.

DEAR SIRS,—In reference to the letter from Mr. Peake, in your issue for September, permit me to recall attention to a quotation from my article "on duty faith in several relations," as it is to be found in your number for August, p. 179, col. 1. In that passage I defined the class of Christians to whom my arguments were solely addressed. I was aware that the line of argument I adopted would not tell upon such as differed from me in respect of the doctrines therein specified; and it is obvious to every reader that I had no intention to enter into the question in all its ramifications, but only to present it in a few special points of view. As Mr. Peake shifts the argument from the basis on which I had rested it, and in order to maintain his views, affirms in effect, conditional election, conditional redemption, and conditional salvation, I do not feel called upon to follow him in that direction. To discuss the question on his grounds would require of us to go back to the primary doctrines of the gospel, and further than that: a task which I have not now leisure to attempt.

The correspondence on our subject has deepened a conviction which I have long felt, namely, that to hold, on the one hand, the doctrines of unconditional election and particular redemption, and on the other hand the doctrine of duty faith, puts such a strain on the moral sense as but few minds can bear; that is, when each doctrine is held in its entirety, and when they are brought into close juxta position. I have observed that divines, in order to hold fast the doctrine of duty faith, are frequently driven to modify in some way or other the true doctrine of redemption. Even Mr. Balfern seems to waver here. He writes:—"The question is not whether the doctrine of duty faith can be made to agree with our *mode* of stating the doctrine of particular redemption," &c. (See P.C.M., June, p. 130). My mode of stating the doctrine, to which I suppose Mr. Balfern referred, was "that Christ died for the elect only." May we not warrantably infer that he may deem a different statement of the doctrine to be necessary, in order to render it harmonious with duty faith? I submit that a different statement of the doctrine would simply be the statement of a different doctrine. Dr. Dwight says:—"Ministers are required to preach faith, as well as repentance, to all sinners as their duty. But if no atonement has been made for their sins, they cannot believe; for to them Christ is in no sense a saviour, and, therefore, not even a possible object of their faith" (Sermon 56). Here the doctor takes the same ground as I take; that is, the absolute incompatibility of duty faith with a limited atonement. But, maintaining duty faith, he argues that the atonement must have been general. Rev. John Howard Hinton, in order to render duty faith and kindred doctrines consistent with the facts of redemption,

pleads for a redemption that is two-fold; particular for the elect, and general for mankind at large. Dr. Candlish, an eminent living Scotch divine, for the same reason propounds a scheme of redemption very similar to that of Mr. Peake. (See "The Atonement; its Reality, Completeness, and Extent.") But if I mistake not, such expedients for reconciliation, as those of Mr. Hinton, Dr. Candlish, and Mr. Peake, are not very extensively adopted. Although they relieve in some degree the moral sense, they do not satisfy the judgment. Hence the greater number flee for repose to Arminianism, or, at least, to the doctrine of a general atonement.

Mr. Balfern wrote:—that the course I had pursued was "that of setting up the *seeming* difficulties of depraved reason against the simple statements of the word of God." Again, "my doctrine if true," he said, "must show itself somewhere in the word of God with the brightness of a sunbeam, and that not merely as an inference deduced from other doctrines, or the exigencies of a system, but in the most plain and explicit terms." Herein Mr. Balfern enters a protest against inferential reasoning; and also demands that which a negative argument, as mine necessarily was, will scarcely ever admit of. In reference to this I wrote:—"I wish that he had at once produced those passages of Scripture, or one of them, which teach, without note or comment, without reasoning or explanation, that God has laid an imperative obligation on the unregenerate sinner, immediately on hearing the gospel, to believe savingly on the Lord Jesus Christ." Mr. Peake, admitting that Mr. Balfern has adduced no Scripture proofs, says:—"This is not because there are none to be found which enforce the duty of faith, as I trust this letter will show," &c. I will submit it to the judgment of your readers, whether or not the passages brought forward by Mr. Peake, or any others of "similar import," answer the required conditions? Why, he no sooner begins to quote, than he begins to reason and infer. *I* do not denounce inferential reasoning; I deem it to be both legitimate and necessary; but the inferences must be fairly drawn, and very obvious when drawn. It is nothing at all to say that the Scriptures "enforce the duty of faith"; do not I say the same? The question is, what is the nature of the faith which is enforced? Two things are assumed by Mr. Peake:—First, that when *belief* or *faith* is mentioned, *saving faith* is invariably intended; and, second, that when *unbelief* is denounced, the exact *negative counter part* of saving faith is meant. But who does not see that this is assuming the very point in dispute?

That in the sacred Scriptures important words are employed in more than one sense, and applied to more than one subject, must be acknowledged by every candid reader. Is it then a satisfactory mode of quoting Scripture to fasten upon words, without examining the sense and the subject of them? For instance, Mr. Peake quotes Luke xxiv. 25,—"O fools and slow of heart to believe," omitting, "all that the prophets have spoken." Again, he quotes John iv. 48,—"Except ye see signs and wonders ye will not believe." Believe what? What more than the Messiahship, and the miracle-working power of Christ? Is there a trace of the duty of saving faith here?

If learned and pious commentators are to be believed, the passages, 2 Cor. ii. 15, 16, iv. 4, and Heb. x. 29, are very difficult to be interpreted. Texts that are confessedly so obscure in their meaning, can scarcely cause Mr. Peake's doctrines to shine as a "sunbeam." If we abide by Mr. Balfern's canon, these texts go for nothing. If, indeed, a text which contains neither the words nor the ideas of "deep-rooted enmity against God," be taken to prove that such deep-rooted enmity is "the cause of unbelief," can it also further prove that saving faith is a universal duty? Where is the sequence? What could we not prove by such a process as this? Who doubts that "he who hath TRODDEN UNDER FOOT the son of God," is worthy of "sorer punishment" than he who never heard of him? But how can the universal duty of saving faith be proved from that? What proof of the duty of saving faith can be drawn from 2 Cor. ii. 15, 16,

when neither faith nor unbelief is mentioned in the text? The same may be asked concerning that part of 1 Peter, ii. 7, 8, which is supposed to have a bearing on the question. From these passages the reasoning is entirely inferential; the inferences, to say the least, lie very remote; they are drawn from passages confessedly obscure in sense; and there is not one "explicit statement" concerning the duty of faith in them.

Mark i. 15, appears to be more apposite. But we must not be satisfied with words without looking for the things which those words represent. I affirm that it was the duty of all that heard *that* gospel to believe it; but we must enquire what *that* gospel was, and what was the end to be answered by the preaching of it? The period commencing with John's ministry, and ending on the day of Pentecost, was a transitionary and preparatory period. Transitionary, for it was neither entirely Jewish nor wholly Christian; preparatory, for the burden of the preaching was "the kingdom of heaven *is at hand*." I do not doubt that saving faith was exercised during that dispensation, as it had been during preceding dispensations; but the question is not what was exercised by the elect of God in that period, but what was demanded of the multitudes? I submit that the facts on which salvation and saving faith alike rest, were not publicly proclaimed during the period in question. Mr. Peake asks, "What is the gospel?" and truly answers, "Christ, and him crucified." The gospel of salvation must comprise those elements. *That* gospel was not proclaimed by either Christ or his apostles. Not by the apostles, for they did not believe it. They would not hear of their Lord's crucifixion beforehand; and when they witnessed it they had no true conception of its significancy. Not by the Saviour himself. His public ministry consisted largely of a spiritual exposition of the law, in order to awaken the sense of sinfulness and need. Then he spake much in parables, in which few, if any, traces of the doctrine of atonement are to be found; and the meaning of which was intentionally veiled from the multitude. His more direct allusions to his sacrificial death were given in language too obscure to be understood, until explained by the event. It is not forgotten that implicit faith was exercised by the apostles, of which Peter's confession is an eminent example (Matt. xvi. 16, 17). Peter said, "Thou art the Christ, the son of the living God." But what said the Saviour in reply? Did He say, "Well done, Peter, thou hast understood thy duty, and performed it well?" Nay; he said, "Blessed art thou Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Hence we learn that a divine illumination was necessary in order to a spiritual apprehension of the person of Christ. But if that gospel, which was then publicly preached, was intended to beget saving faith in the hearts of the hearers, we should expect to find that this fact, as apprehended and confessed by Peter, should, thenceforth at least, have constituted the staple of his ministry. Instead of which, however, we find that the Saviour immediately charged his disciples that they should tell no man that he was Jesus the Christ" (verse 20). Mr. Peake lays down the following conditions:—The preacher's "duty," he says, "is to preach the gospel, and if he does so faithfully, and does not shun to declare the whole counsel of God, and if he preaches the truth as it is in Jesus, then *the gospel* demands of all that faith, which resting on Christ is the salvation of the soul." "*Then*," when those conditions are performed,—and *not before* must be meant, or the word "then" has no force—the duty of saving faith is devolved on the hearer. To say nothing of the difficulty of finding a preacher in whose ministry these conditions are fully met, it is clear that they were not carried out in the ministry of Christ and his apostles. That gospel which they preached was true, important, perfectly adapted to the ends and purposes of that transitionary dispensation, and was faithfully preached; but it did not comprise an explicit proclamation of the saving truths. Its aim, in connection with the working of miracles, was to fix

public attention on Jesus of Nazareth, and to prove that he was the long expected Messiah. It appears, then, from Mr. Peake's own principles, that no solid argument for the universal duty of saving faith under THE gospel, can be raised from any injunction referring to a preparatory gospel, and given under a transitionary dispensation.

Mr. Peake had previously pitched upon John iii. 18, and xvi. 8, 9, as testing passages. To the consideration of those texts, and to a development of the principles of interpretation of similar texts, I devoted a letter of considerable length, which is to be found in the April number of "The Voice of Truth." Mr. Peake says that it was "very unsatisfactory," but does not state whether he refers to the principles or conclusions of it. I know that to some it was "satisfactory"; but not venturing to ask space in your columns for so long an article, I refer your readers to the article itself.

Both Mr. Balfern and Mr. Peake fasten upon a paragraph of mine, in which I stated in effect, that the demand of universal obedience under the law, and the universal demand of saving faith under the gospel, are not parallel cases. Let us look again at this matter for a moment. I suppose that it will be admitted that God stands in the relations of Creator, Preserver, Benefactor, Lawgiver, and Judge to mankind universally, and that on these relations, or some of them, rest the universal obligation to obedience. I assume, also, that the act of saving faith must have respect to the Lord Jesus in his character and relationship as a Saviour. Then I ask, Does the Lord Jesus stand in the relation of SAVIOUR to mankind universally? Does he in fact, in intention, in the covenant of grace, in the promises of the gospel? If he do not, the cases are not parallel. Again, I assume that, as there can be no obedience without a command, so, there can be no faith without a promise. In fact, faith *is* the personal appropriation of promise. Now the command is given to all; but are the promises made to all? Show me one promise of pardon and salvation that an unregenerate and impenitent sinner would be warranted to appropriate to himself! Then the cases are not parallel.

I take my stand upon a real, definite, and therefore limited atonement. Dr. Dwight says, that if any are not included in the atonement, "they cannot believe, for to them Christ is in no sense a Saviour, and, therefore, not even a possible object of their faith." Mr. Peake adds:—"Were there no Christ to be received by faith, it—faith—could not exist, and even supposing that it could, it would be worthless."

I forbear to trespass further on your space at this time. I thank you for your courtesy in inserting my former letter, and remain,

Yours sincerely,

Rinystead. W. KITCHEN.

[We think that correspondence on this subject should now cease. EDS.]

Page for the Young.

LITTLE MAGGIE'S DREAM.

In Two Chapters.—Chap. I.

IT was a cold windy night in November, the rain was descending in torrents, making people hurry to their different homes as fast as they could. But every body in London has not a home to go to; and there are many little children left to wander about the streets with no one to take care of them.

One of these poor little wanderers was this night walking leisurely along the dripping streets; the few old rags that hung about her fluttering in the night wind, and her little bare feet splashing in the puddles, and dragging behind her the stump of an old birch broom.

It had been raining all day, and

Maggie had found it next to impossible to keep a crossing swept, and the few passengers that had crossed the road near her corner had been in too much haste to get out of the wet to notice the poor little ragged, half-starved girl, so that Maggie knew, as she had got no money, she must not go home, for her mother would beat her if she did. It would be useless, she knew, to say no one had given her anything; for her mother had told her a great many times she did not believe her, and had been so angry, that now Maggie preferred looking for some empty shutter-box or doorway where she might roll herself up for the night, and sleep in her wet rags, to going home, where she knew hard words, and harder blows awaited her for her unsuccessful day's work.

She walked on for some distance, keeping close to the houses for shelter, and casting sidelong glances at the policemen as they passed her. She regarded them as her natural enemies, because she knew if they saw her creep into some corner, they would be sure to turn her out immediately. But for some time she could see no place likely to shelter her from the keen cutting wind and driving rain; and at length, tired out with her walk and exhausted from want of food, she laid down in one of the darkest doorways she could find, and in spite of the cold and wet, and her shivering, aching limbs, she fell fast asleep, and before long was dreaming. She dreamt she was out of London in some beautiful green fields. Near the fields was a very lovely garden. She went as close to it as she could, and there saw a number of children, about her own age playing among the flowers, and looking so happy, that she was just rushing up to the fence to clamber over, when a kind, gentle-looking lady turned towards her and said, "Wait a little while and you shall come in too, Maggie, but you're not fit for this place yet." She did not say any more, and Maggie stood and watched the beautiful children at their play. She now saw for the first time that they all wore white dresses, that shone like silver as the sun's rays fell upon them; for the sun was shining very brightly in the garden, much more brightly than in the field, although there it was very pleasant and warm; and she was just resolving never to leave this pleasant meadow, when a rough voice, telling her to get up and move on, awoke her from this beautiful dream; and she opened her eyes, scarcely knowing where she was, until the sight of the policeman, stooping to turn her out of her corner, re-called her scattered senses, and made her pick up her old stump of a broom and hurry away as fast as she could.

Poor child! As she walked on and thought of her dream, she could not help crying and wondering whether there was such a place; and if so, where it was to be found. She knew there were many gardens not far from London, for she had seen several when she went with her mother hop-picking the previous summer; but the garden of her dream was different from any of these.

Thinking of these things she did not look where she was going, and presently struck her head against a projecting window. The blow made her scream for a minute, and this attracted the attention of a young man who was passing, and he stopped and asked if she was much hurt.

"No, not much," said Maggie, putting her hand to her head.

"You've cut your forehead, I think," said the young man. "Come with me, and I will get some one to tie it up for you." Maggie looked up in the stranger's face with a look of wonder, as if her ears had deceived her. What she saw there evidently satisfied her, for without asking any questions as to where he was going to take her, she picked up her broom and followed him. They walked on together for some little distance, the stranger meanwhile asking her many questions about her home and parents, and where she lived, so by the time they reached the ragged school, where he was going, he was pretty well acquainted with her wretched history.

The bright, warm schoolroom presented a striking contrast to the cold wet streets, and Maggie's dream recurred to her mind as she stood by the fire drying her rags, after her

forehead had been strapped up. But the sudden warmth after her long exposure, added to her almost starving condition, brought a strange feeling of weakness, and she was obliged to hold the iron guard that surrounded the fire to keep her from falling. One of the teachers noticed her turning pale, and stepped forward just in time to save her; poor Maggie had fainted.

When she got better, some warm soup and bread was given to her, which she devoured ravenously, and after that appeared recovered.

"Now, Maggie, will you come again to-morrow evening and learn to read and write?" said the one who had brought her, when her supper was finished. Maggie looked in wonder. To sit in that light warm room was in itself a luxury to her, and she readily promised to come again.

"And now run home as fast as you can," said the teacher, "or your mother will wonder where you have got to."

"No, she won't," answered Maggie. "I often stays out o' nights when I don't get no money."

"But where do you sleep?" asked the teacher in a tone of suprise.

"Oh, anywhere I can. Sometimes under a cart, or in a——"

"But you should not do that," interrupted the teacher. "You will be ill if you do; you have a bad cough now." But then he recollected what she had told him about her mother beating her if she did not take home some money, and he thought it would be better to provide the poor little creature with a shelter than tell her to go home, where she would probably be beaten and sent out again. Moreover, the child was evidently ill, the deep hectic flush on her cheek, and the short laboured breathing, with the frequent cough, told plainly enough that disease had claimed his victim, which made the teacher more than ever anxious to befriend her.

"Do you think you would mind sleeping in this room if we made you up a bed on some forms?" he said, addressing Maggie after a whispered consultation with one of the other teachers.

"I should like it if I might stop," said Maggie eagerly; "it's so nice and warm here."

"Very well, then, you can stay, and same one will bring you some breakfast in the morning, then you can go to your crossing, and come back in the evening." The schoolroom adjoined the house of the person who had charge of the premises, and she promised to look after the little girl.

Poor Maggie lay down upon the bed that had been made up for her; and again her dream was thought of. It must be true, for this room felt warm and comfortable, just as that pleasant field had done in her dream: and she looked towards the opposite wall, where a single jet of gas had been left burning, almost expecting to see the garden. That was not there; but there was a picture of Jesus blessing the children, and the look of benevolent kindness depicted in His countenance reminded her of the lady in the garden who had told her to wait a little while, she was not fit to come in yet; and she determined to ask some one the meaning of this picture, that was so strongly like, and yet unlike her dream. There were the children, just as she had seen them in the garden, only these wore dresses of different colours, while those of her dream were all dressed in white.

(To be continued.)

Reviews.

Fugitive Pieces: Historical, Legendary, and Sacred. By Elizabeth Braund. Second Edition, with numerous additions. London: C. Griffin and Co., Stationers Hall Court. Cardiff; C. Wakeford, 245, Bute Street. Pp. 92.

This is a volume of poetry, of every variety of style and metre. The authoress has, without doubt, many of the attributes which go to make up a true poet. She evidently has a heart in sympathy with all that is pure and Godlike. She loves her Maker, her

Redeemer, and her race. Her soul responds to all noble, and patriotic, and philanthropic sentiments. Liberty she loves, but tyranny and priestcraft she abhors. The moral tone of all that this volume contains, is pure and elevated.

But what of its claims in a literary point of view? The authoress has some imagination, good taste, and respectable powers of versification. But the pieces are of very varied degrees of merit. The first is, in our view, the most defective in the whole book. Others, too, fall far below the standard of excellence exhibited in the best pieces. The blank verse is, as a rule, far less attractive than the rhymed poetry. The authoress must study carefully the best models, and rigidly prune down all she writes; and, we doubt not, she will greatly improve her style. Elizabeth Braund has respectable poetical powers, but she will never take rank with the *foremost* masters or mistresses of song. Still she bids fair to become a pleasing and popular priestess at the shrine of the Muses, and we cordially wish her success in this and all future literary efforts.

The present volume, we hope, will have a wide sale. We heartily commend it to the notice of our readers.

The following is a fair sample of Elizabeth Braund's powers:—

"The Ministry of Angels.
Heb. i. 14.

"Haste, ye liturgising host,
From your spheres in glory;
List whereof we joy and boast,
Love's eternal story.
God the Father gave His son,
Christ the great salvation won,
His be glory, His alone,
Praises to the Holy one.

"Haste ye messengers of light,
Ye of wing seraphic;
Haste ye from your spheres so bright,
Ministers angelic;
Turn away the shafts of ill,
Winged by unseen malice still;
Ye who do Jehovah's will,
Haste His mandates to fulfil.

"Haste, ye ministers of love,
From the courts of glory,
From the realms of bliss above,
To this world sin-hoary.
Lo! by faith's keen vision we,
Fiery chariots can see,
Of the angel ministry,
Round about us guardingly.

"Haste, deiconizing host,
Ever watchful spirits;
We who prove love's triumphs most,
Hail your welcome visits!
Christ, exalted on the throne,
Us has purchased as His own;
Praises be to Him alone!
Glory to the Holy one!"

There are many other pieces in the volume showing quite as easy and good a versification as this. With our best wishes we take our leave of the fair authoress.

The Science of Life. Biology. By Samuel King Bland. London: Book Society, 19, Paternoster Row. The Author, Beccles. Post Free 4d. Pp. 32.

This is a lecture on the awful mystery of life. The subject is treated in a thoroughly devotional and Christian spirit. The thoughts are dignified, and the style of expression flowing and attractive, perhaps quite rhetorical enough for a scientific theme. There are some admirable quotations besides the original matter. Altogether, this lecture must have produced a very pleasing impression, and we are glad that it has been published. The subject is one which men of faith in revelation should deal with in the present state of public opinion.

A Chart of Ancient History, displaying the course of events throughout the World, from the Creation to the birth of Jesus Christ. By Samuel King Bland, Beccles, Suffolk. Price 3s.

This useful work has no London publisher's name attached to it; but it may be obtained direct from the author at Beccles. It shows the lineage of the Lord Jesus Christ, from Adam through the royal family of David; the succession of the Jewish priesthood, prophets, judges, and kings; the division, settlement, and overthrow of ancient nations, with the duration of each sovereign's reign; and an arrangement of events effecting alteration in the distribution of territory; and the reversion of dynasties. The whole has evidently been compiled from the most esteemed sources, and numerous authorities have been carefully collated. We cordially endorse the very high opinion of this work expressed by the late learned Dr. Kitto, one of the highest authorities that could be quoted.

Intelligence.

SAXONY.

In the beginning of August, after I had written the last time, I visited our chief stations at Altenburg, and then went to the great Conference of the Delegates of all the Baptist churches from Germany, Switzerland, Denmark, Poland, Russia, &c., which took place in Hamburg in the middle of August. Since that Conference was of no mean importance—the greatest which our Confederation of Baptist churches on the continent ever has seen, and which will be of considerable influence on the cause of Christ—it may be desirable to give you a short report of its particulars and proceedings:—

The Conference was a double feast for it commenced with the opening of the great Mission Chapel, which has been erected by the voluntary contributions not only of the members in Hamburg and all German churches, but also by our English friends, who, indeed, have shown themselves very liberal in this cause, and thus erected themselves with that chapel in Hamburg a monument of their Christian ardour. Would to God we had always a hand in every good work. The chapel is a very commodious one, with about one thousand seats, which may, when necessary, be multiplied by the erection of one or two galleries. On the Sunday of its opening, which was on the 11th of August, it was filled early in the morning, when after the preliminary services Mr. Oncken preached, and amongst other things said, "The greatest joy on this day have not we, but the triune Jehovah, and our joy should be that He, not we, be glorified. He has given us this splendid place, first, that his Son, our Lord Jesus Christ, may be preached and glorified in it; second, that the children of God on their homeward journey may be refreshed and strengthened in it; and third, that many sinners might be won for Christ in it." In the conclusion he gave us a short, but interesting account of the commencement of God's work in Germany some thirty years ago, and contrasted the present with the past, when the Baptists were persecuted everywhere, and only could meet in some obscure and small rooms behind locked doors. But these persecutions, he said, have done us good, they have been the wind which has blown the fire in all directions. If now we have come to honour amongst our enemies, let us be thankful for it, but let us also be on our guard at the same time, for we are rather in danger now of becoming too great among men, and God has no pleasure in any other greatness except his own. The second service in the afternoon was conducted by Brother Köbner, an ally of Mr. Oncken, who with much unction spoke on the words—"Behold, I make all things new." In the evening it was our privilege to hear Mr. C. H. Spurgeon, from London, who preached in English and had a crowded audience of Englishmen and Germans; after an exposition of John iii. 1—14, and prayer, he preached from the words, "In the last day, that great day of the feast, Jesus stood and cried, saying, if any man thirst, let him come unto me and drink." The sermon was not only a real gospel sermon, but a model for sermons. The preacher called this sermon of Jesus, which he held at that last day of the feast, his best sermon, which he kept till the last. He noticed specially that Jesus in delivering it "stood," whilst very often he sat during preaching, and that it is specially said he "cried," and remarked particularly that Jesus did not point the sinner to what he should do or give, but to what he *wants*, and how he was come and was willing to supply all those wants.

On the Monday following the Conference commenced, there were present no less than about 140 delegates of churches, who represented nearly as many churches, and various countries, as all parts of Germany, Switzerland, Denmark, Austria, Hungary, Poland, and Russia; besides this we had the joy of seeing several friends and dele-

gates from associations, universities, and churches in England, Scotland, and America, and also a number of guests attending the Conference. The Conference having been organised, and Mr. Oncken being chosen chairman, a number of subjects were discussed, amongst which the first was that of the Mission, and which alone took up our attention for nearly one week; but it was very cheering to hear of the work of Christ going on prosperously in so many States of Europe, where hitherto only spiritual darkness in ignorance and catholic superstition reigned. From Russia, for instance, we heard of a thousand Baptists who are now there; from Turkey, where one of our missionaries labours with much success; from Hungary and Austria, which begin to open themselves for the gospel. In fact many countries are now opening themselves, the field is large, but the labourers are few. In many places, near and far, the people are calling now "come over, and help us," but the missionaries to be sent are wanted, and we must look for them to the Lord of the harvest. The work to be carried on is becoming too great, even overwhelmning for us. May this fact be a stimulus to every one who hears of it, to continue to pray for the coming of Christ's kingdom, seeing that our prayers are not in vain, and to ask the Lord especially that he may send labourers into the great field of the continent of Europe.

But still, this is not all, both Africa and China were also taken in view. Our Conference, or Confederation of Churches, has undertaken to commence besides the home mission in Europe, also a foreign or Heathen mission on their own accord, seeing it to be the Lord's will. For the South of Africa, where there are already a number of Baptists who mostly emigrated thence, the Lord has given us already a very talented young man, of the name of Gutsche, who intends going there the first opportunity (by this time he will be on his way), and who not only purposes to work there amongst the emigrants from the various parts of Europe, as England, Holland, &c., but also to make his way farther to the poor natives of Africa. I am happy to say that this Mr. Gutsche came to a knowledge of the truth several years ago under my ministry in Halle. For China, we think the Lord has given us the right man too, in a certain Mr. Baschlin, who at present prosecutes his studies in the New College, at Bury. He gave us a short but very interesting lecture on China, dwelling chiefly upon the needs and the claims of that immense empire. His speech excited a great and general interest in the hearts of all present, so that it was resolved to give him all our aid to go and work in China as soon as he is prepared for it.

Not to trespass upon your time I had better forbear now to speak on a number of other subjects, such as church order, chapel building, &c., which were discussed; let me only say that this Conference enjoyed the richest blessing of the Lord, and it will not be without a good effect upon his good cause at large. I, for my part, was sorry when it was over so soon, though it lasted nearly a fortnight, and I, generally had fully enough to do. When I was not acting as an interpreter, I was engaged as secretary, besides this I had to preach, and also delivered some lectures—The subjects on which I spoke were the following:—*First*, "The Duty of Church members to support their pastors and ministers." This discourse was received with great interest; the Conference resolved to get it printed at their own expense, and that in such numbers that each member of all our churches may be furnished with a copy. At the same time a translation of it into English was requested. *Second*, I spoke on "An United activity of the Sunday schools of our Confederation in behalf of the rising generation." After some deliberation it was agreed upon to publish a Monthly Paper for our schools, when I was chosen to become its editor. I shall now first write, with the Lord's help, a specimen number to get subscribers. I only mention one other theme I brought before the Conference, which was, the establishment of an Orphan-house by the Confederation, when I was asked to write an appeal

to this effect, that first we may obtain a fund.

A fuller account of my labours and success in our own field Saxony, I promise for your next. The Lord graciously continues to be with us—he gives us work enough to do, and also encouragement to go on.

A few weeks ago I finished, and it will be published in a few days, a new little work entitled "Biblical Dainties; or, Spiritual Sweetmeats for the Soul." I shall send you a copy of it and perhaps you will easily get a translation of it. In the meantime receive my heartiest salutations with all our friends, and before a throne of grace think also of

Your Brother in Christ,

MORITZ GEISSLER.

Halle, 28th Sept. 1867.

P.S.—Since I wrote the above, I was in the kingdom of Saxony to hold several meetings, when after the first I was seized by the police and driven away. I have just now returned home. Soon you shall have the particulars of the whole affair.

THE SAXON MISSION.

MR. GEISSLER has been for some time supported by the Baptist Evangelical Society, as a Missionary in Saxony. When the operations of that Society were merged into the Baptist Educational Society, at Chamber Hall, near Bury, it was expected that brother Geissler would have been supported from the funds of the German Mission; circumstances, however, have transpired in the providence of God, that it has become necessary to raise funds for Mr. Geissler, from those friends who have aforetime sympathised with him in his labours, and contributed to his support. For several years our brother has devotedly and constantly preached the gospel of Christ in Saxony. Called to endure severe persecution for the truth's sake, he has faithfully maintained his position as an Evangelist, and has been honoured by the Lord in the formation of several churches, and the conversion of many souls. He is earnestly commended to the sympathy, prayers, and support of Christian friends in this country. A committee has been formed to sustain the Saxon mission. Promises of support have been made by several friends.

Subscriptions will be acknowledged in this magazine, and will be received by the editor, and by

L. NUTTALL,
Secretary.

Oyden, near Rochdale.

THE BAPTIST UNION.

THE Autumnal meetings of the Baptist Union were held in Cardiff the early part of last month. A large number of ministers and delegates arrived in town on the evening of Monday, October 8th, and on the following morning their numbers were largely increased. On Monday evening, united prayer meetings were held at Bethany Chapel, which was crowded; and also at the (Welsh) Tabernacle. The experiment of holding a morning service for the young, commencing at seven o'clock, was considered to be hazardous by many; but the event proved the enthusiasm of the young people of Cardiff. The Rev. C. Williams, of Southampton, assisted in the service, and the Rev. Arthur Mursell, of Stockwell, preached a sermon which produced in all who heard it a thrill of delight. The chapel in which the service was held, will accommodate a thousand persons, and it was crowded in every part.

In the morning, the quarterly meeting of the Baptist Missionary Society was held at Bethany Vestry, open to all pastors of Baptist churches. There were probably two hundred persons present, and the introductory prayer meeting proved a very refreshing season. The Rev. J. H. Hinton presided, and conducted the meeting with his accustomed vigour. Dinner and tea were provided for the friends at the chapel, between which, the delegates occupied themselves in visiting the docks. In the evening, a public meeting of the Baptist Missionary Society was held in Bethany chapel. The chapel was crowded, and, as many were waiting outside, a second meeting was held in the Tabernacle chapel, which was three parts filled by an attentive audience, presided over by J. Tritton, Esq., the treasurer

of the society. Addresses in English and Welsh were delivered.

On Wednesday, the Baptist Union commenced its sittings at half-past ten. The devotional service was conducted by the Rev. Dr. Thomas, of Pontypool College, and a number of earnest prayers were offered by various ministers. The chapel was crowded; the delegates occupying the body of the building. The Hon. and Rev. Baptist Noel was received with loud and prolonged applause. After a few introductory words relative to the devotional services, and the spirit in which they had been conducted, the chairman read a paper, which was rapturously received. The Rev. C. J. Middleditch was appointed minute secretary during the session. The Rev. Dr. Hoby moved that the best thanks of the session be given to the chairman for his excellent address, and that he be respectfully requested to print it. He admired the elegance, clear logic, and mighty power of the arguments, which were calculated to win their judgments and hearts. Though separated from the Church of England, the clergy still knew him, and marked him; and they should lift up their hearts and souls to the Father of Light, that what they had heard would find its way to the hearts of those who had once been connected with him. The Rev. Nathaniel Thomas seconded the motion. He felt devoutly thankful to God for what they had heard this morning, and witnessed at the beginning of this week. The resolution was carried unanimously. Mr. Noel in responding observed, with reference to what Dr. Hoby had remarked, that on one occasion, after having read a paper before the Union, it was said of him by an Episcopalian, "Why, poor Baptist Noel is at length gibbetted as a Dissenter." He could not but ask what gallows had been erected, and felt inclined to suggest whether it was like Haman's, and was intended to hang those who erected it. At this point, the Rev. H. Varley, of Nottinghill, suggested that prayer should be offered. Accordingly the Rev. J. H. Hinton offered up supplication on behalf of the ministers. J. Evans, Esq., Brecon, introduced Mr. L. Jenkins, who read an address from the Baptist Union of Wales, welcoming the English Union to the Principality of Wales. The Rev. J. H. Millard then read the following message of the Committee:—

The Committee of the Baptist Union of Great Britain and Ireland, to the Pastors and Delegates assembled in session at Cardiff.

BRETHREN BELOVED AND HONOURED IN THE LORD:

We rejoice to meet you at another of our Autumnal Sessions, and are profoundly grateful to our Heavenly Father that the affairs of the Baptist Denomination are esteemed by you of so much interest and moment as to convene you in such numbers from all parts of the United Kingdom.

We are assembled, brethren, in a district which has been singularly favoured by Almighty God with rich spiritual blessings for many years past—blessings of which the Baptist denomination has enjoyed a share, at least, fully equal to that of any other Evangelical Churches. Before the commencement of this century there were but 75 Baptist Churches in all the Principality of Wales; they now number, exclusive of membership, 453, and of these about 170 have come into being during the last 25 years. At the beginning of this century the church members of our denominations in Wales, probably did not amount to 4,000, they now exceed 52,000. This rapid increase, unequalled in any other part of the kingdom, is doubtless due, in measure, to the great development of trade and commerce, and the consequent growth of the population in some localities; but it is due to our Welsh brethren to acknowledge, that under the Divine blessing, which always attends on such graces, it is mainly attributable to the holy and self-denying zeal with which they have seized on every opportunity of founding new churches, and otherwise promoting the best interests of Zion. And we cannot but express a confident expectation and hope that the spectacle of so many flourishing churches in a comparatively small population, and the privilege of holding communion with their zealous pastors and deacons, will prove an encouraging and healthful stimulus to all of us in our future efforts for the extension of Christ's kingdom; whilst a more cordial sympathy and hearty co-operation will henceforth obtain between the English and Welsh sections of the denomination in all our great denominational undertakings.

On the present occasion, brethren, we

invite your serious attention, both to subjects relating to our own internal and denominational welfare, and to others which affect our relationship to the whole professing Church of Christ.

The rapid spread of Ritualism, and semi-popery among the clergy of the Established Church, demands that we should once more assert the simplicity of the faith, discipline, and order which our Divine Lord and Master requires of His followers. We shall lay before you papers on this subject, together with a declaration and protest in behalf of the whole Baptist denomination against sacerdotal assumptions, sacramentarian errors, and the union of the Church with the State.

A paper on the duties specially devolving on the female members of our churches, and some others, having immediate reference to the requirements of churches in the Principality, by whose generous hospitality we are now gathered together in Cardiff will be also submitted for your consideration. You will also be asked to take a preliminary step in reference to a Sustentation Fund for the pastors of our poorer churches.

We have pleasure in announcing that the churches in Bristol invite the Union to hold its next autumnal meeting in that city. At present this is the arrangement contemplated by the Committee, and a resolution conveying the thanks of the Union to the friends at Bristol, and requesting the Rev. Dr. Gotch to accept the office of chairman for the next year will be laid before the session.

On all these subjects we pray that a Divine unction may guide you in your deliberations; that the sacred cause dearest to our hearts may in many ways be strengthened, and we ourselves may return to our several spheres of labour with great and conscious accessions of faith and love, and joy in the Holy Ghost.

The Rev. C. Williams proposed, and the Rev. J. T. Brown seconded, the following resolution: — "That the Revs. Dr. Angus, J. Aldis, C. H. Spurgeon, F. Trestrail, C. Kirtland, W. Brock, Dr. Burns, J. J. Brown, A. Mursell, C. Williams, J. T. Brown, Messrs. Benham, J. Cork, and R. Grace, with the officers of the Union, be requested to inquire into the practicability of making a provision whereby the stipends of our poorer ministers may be augmented, and to report thereon to the next annual meeting." The resolution was unanimously carried. The Rev. S. G. Green, B.A., proposed, and Rev. J. Bigwood seconded:—"That the following gentlemen: Revs. Dr. Angus, J. Aldis, J. J. Brown, N. Haycroft, J. H. Hinton, J. Martin, B.A., Dr. Price, of Aberdare, Dr. Thomas, Dr. Underhill, with the chairman and ex-chairman, the mover and seconder, and officers of the Union, be appointed a committee, to consider the question of national education in England and Wales, and that it be an instruction to them to report thereon to the next annual session." The resolution was carried. The Rev. W. Walters read an eloquent paper on "Baptist Principles and Religious Liberty." Dr. Underhill proposed that the paper be printed in the proceedings of the Conference. After some further business, the Conference adjourned to dinner.

In the evening twelve or fourteen sermons were preached in different places of worship to crowded audiences. On Thursday morning papers were read on "Woman's work in the Church," by Rev. J. J. Brown, of Birmingham, and "The Sacramental Theory of the Lord's Supper" by Rev. G. Gould, of Norwich. Another paper appointed to be read was postponed for want of time. A sermon was preached in the morning at seven, and many others by different ministers in the evening. Altogether the meetings and services were felt to be seasons of refreshing from the presence of the Lord. *The Christian World* remarks:—"There were some features about the meetings of the present session peculiar and worthy of note. In consequence of the proverbial love of the Welsh people for preaching, instead of one or two sermons, as on former occasions, there were nearly thirty. In this way the Gospel was proclaimed to tens of thousands, not only in chapels and halls, but also in the market-place and in the streets. Another element of these meetings was the number of services for united and fervent prayer. These prayer-meetings, whether conducted in the early morning, or later in the day, were invariably well attended; while those who conducted them seemed to enjoy in no small measure the spirit of